under the chin and on the neck is lacking. It is only suggested here and there by separate hairs. 142

[Picture. Herero, about 20 years old (the same person that is pictured on page 178)].

The physiognomy of the Hottentot receives a heightened expression through the premature appearance of wrinkles. The corner wrinkle from the mouth to the nose and a fine wrinkling of the skin under the eyes, appear very early, along with forehead wrinkles. With age the lines increase and develop into wrinkles to such an extent that they rob the face of all expression and extend over the neck and breast in long, parallel stripes (cf. Plate XVII). The skin of young and healthy individuals of both sexes is stretched stiff and fresh across the soft parts (cf. Plates XII and XIII). 142 145

The fatty padding of the female body is generally considered ornamental. The breasts are fully developed. Accumulations of large masses of fat on the buttocks and on the outer side of the upper thigh (steatopygia) often produces a distorted figure in the matrons. Such enormous development and such definite localization are a peculiarity of the race as [180] is the enlargement of the small lips of the vulva to form an apron, which will be discussed in another place. 142 [432]

8. Posture of the Resting Body

However neglected the external appearance of the Hottentot seems to be at first glance, I still discovered here and there certain rules of department, concerning the posture of the resting body. It is forbidden to lift the knee above the level of the head as is the case when lying on one's back with the knees bent. The designation for such a position is !hõ!//gua *. 516 516

* I could not find the word "!hõ!" listed anywhere; it is as sharply differentiated from !hoi- to be best, as from !hõ!- to mock. As far as I could determine the meaning . . . [Picture. Hottentot woman of Berseba, 1.48 m tall, about 40 years old with well-developed fatty buttocks.] from the native usage, it has the sense of "uncouth." A man speaks thus to another with a noticeably large set of teeth: [181] "ua arii khoma !hõ! //gua (o)!u" i.e. "Your

teeth are as uncouth as those of a dog." The excessively large horns of an ox are called !hõ! //nãgu. An oath that is often heard is: "!hõ! //garaxa ũ" i.e. "You with the big testicle." (Here as in other cases of groups of words that belong together, I have only indicated the tonal level of the vowels where there was a question of a special differentiation.)

A Hottentot, who found one of my people in the described position, struck him on the knees with the words "ne !hõ! //goabats gye nĩ ʃũ", i.e. "you should stop lying with such uncouth knees," because it brings bad luck, as I found out in reply to my question.

Placing the knee high, which is unavoidable when a long-legged person squats, is mocked. Thus a tall slim Herero girl was teased with the words: "/ũitsibeb kgoma gai //goaga (e)Ĩs," i.e. "you with your tall (towering) knees like a fly." (The fly itself is called !hõ! //goab because of its long legs which seem just as uncouth as the knees of the squatting, long-legged person).

A woman who is half resting on the ground seems to be in a squatting position at first glance: The upper part of the thighs go straight up and the knees stand correspondingly high and are severely bent. (If the woman still wears her native costume, she pulls the front apron between her legs and under her seat when she sits down.) But the body does not rest on the knee joints as it does when squatting, but sits upright on the heavy fatty padding of the seat. Men or thin people can sit in this position without back support only when they have relatively long hips; otherwise they sit on a foot-high stool that folds up (/ũnais), the top of which is covered with straps. If the woman, who is sitting on her fatty buttocks, wishes to do needle work, she spreads her upper thighs a bit and thus gives her arms sufficient freedom of movement.

If the woman is nursing a child, she sits down the way an oriental woman does, with upper thigh spread and flat, crosses her bent lower legs and draws them up in such a way that the leg of the one side rests on the foot on the other. In the triangle thus formed by the woman's legs, the nursling lies so safely that the woman has both arms free for work. I also frequently found older men sitting on the ground in the position of nursing women.

[182] The younger men usually sit down in such a way that they rest on the ground without back support on the hindmost part of the

until all the insects are swimming around on the top. Then he scoops them up with his hands, squeezes out the water and dries them over the fire until the edible ones can be separated from the rest. The pure "Hottentot rice," "igûbes, obtained in this manner, has already been slightly roasted while drying over the fire and is usually eaten without anything added.

I have often seen the insects eaten alive while being collected. While the old man fishes out the insects from the dark muddy water, the children squat around and put in their mouths anything that is crawling about. I found the animals without taste when eaten alive but when roasted they taste very good.

One dish, that cannot be depended upon every year, but which is very hearty when offered, is migratory locusts. Wherever a swarm has landed, it covers the ground and loads (!ga/e) the bushes by the thousands. Therefore the Hottentot calls the insects that sit on the branches "!ga/ebu/ms. Among these, the females loaded with eggs, "!kũũ/ebu/mi, are the most in demand. When they have retired to their nocturnal quarters after the day's work, which consists of egg-laying, and hang massed together on the branches, the Hottentot sets fire to the bush. It flares up all over. The next morning the ashes are swept up with branches, gathered up in skins and spread out on large flat rocks. The insects with eggs are sorted out. The others are only collected if there are not enough of the ones with eggs. The collected insects are put in sacks and brought to the huts on oxen.

[192] There the mass is spread out, women sit in a circle around it and pulverize it with stones. When it is prepared, the soft light-brown mass is loaded into skin sacks and stored. When stirred up with milk it is supposed to be better tasting than when raw.

Although a swarm of locusts is a terrible plague, often destroying pasture lands, still locust burning time is a festival, at least for the young people. When the area of the locust plague is far away, the young people are released from the watchfulness of the old people, who stay home near the huts, and they now enjoy unrestrained freedom, particularly in the sexual sense.

The superabundance of food allows communistic principles, always a living force among the Hottentots, to be practiced without restrictions. A person who has gathered locusts may not prevent another from eating them. Even a gesture of refusal is despised. Whoever violates of this custom, will, according to their belief, be punished by becoming sick from the locust meal. However bestial a meal of

In bringing up the children I have only observed ordinary punishments for obvious misbehavior or foolishness. Formerly education also extended into late boyhood or young manhood (83), but today it is mostly left to

83. See 88. 88. J. Olpp, Aus dem Sagenschatz der Nama-Khoi-khoin (Mitteilungen der geographischen Gesellschaft für Thüringen zu Jena, Bd. VI, 1887).

the young people themselves (see page 309). The power of the parents in training their children has declined since the whites have become dominant. Where formerly the son, /gõ·ab, as long as he was only half-grown, was dependent chiefly on his father for his support and therefore also felt morally dependent on him, today he can make himself independent at an early age in the service of whites. The daughter, /gõ·as, who was formerly dependent on her parents until she married, can support herself with her charms and even get all the little luxuries she desires.

But in spite of the shattering of the parents' power over the raising of the children, the prestige of the parents in the family has still been preserved. That is clearest in advanced age. The grandparents are not forced by anyone in the family to work and each person has the obligation to be of service to them. That old and helpless people are exposed, as one occasionally hears claimed in the country, is a fable in my belief or is confused with the emergency customs of the Bushmen. For such a treatment of aged people is a direct contradiction of the viewpoint of the people as reflected most clearly in the sagas and tales. The address ti //nao/b or ti //nao/oas, i.e. "my grandfather" or "my grandmother" is used also as an expression of great respect for people who have no relationship whatever to the speaker. The folk tale no. XXIV gives us a picture of the domestic duties of a child.

The terms for father and mother vary, depending on whose parents the words refer to. A child always addresses its father with tí°dáb or dá. tse, and its mother with ti áis or áise: my father! my mother! The expressions dádə. b and mamə·s are probably borrowed from Cape Dutch.

[201] The Hottentot feels it as a coarse malapropism that the children of the Naron Bushmen address their parents nao/b and nao/se. For these designations are reserved for the case when one is speaking of parents of someone whom one addresses as "thou", whether one is addressing a child or an old man: sa nao/b, thy father etc.

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561 expected to be of service to his elders. In company, according to
[57½] Olpp, only coevals may sit and discuss together; and when once a person has taken up the word, he may not be interrupted before he has had his say.[1]

561 In family life also respect for age is inculcated in every way. The
593 children, as we have seen, remain in the same hut as their parents till marriage, and are thus directly dependent upon them both morally and for the means of subsistence. The authority of the parents makes itself felt at all stages of life, and they must be treated with affection
588 and regard. This is seen especially in old age. Although, as we shall
603 subsequently notice, old people might under special circumstances
576 be abandoned to their fate, as among the Bushmen, yet normally the grandparents are regarded with deference; they are spared all possible work, and everyone in the family has the duty of being helpful to them. The terms *ti ||nâob* "my grandfather", or *ti ||nâoxa* "my grandmother", are used as expressions of extreme respect, not only to one's own grandparents, but also to old people in no way related to the family.[2]

561 Among brothers and sisters the same regard is noticed for relative
576 age. We have already seen how in the kraal their huts are ranged in definite order of seniority, and the mere fact that there is this tendency
593 for brothers to live together indicates the strength of family feeling. Of a number of brothers the eldest always has the honoured place and the first voice in any debate; in family affairs his opinion carries authority. Only elders may address their juniors directly by name. They themselves must be spoken to by special terms: *oasis* in the case of the eldest sister, *sirus* or *sinirus* in the case of all others older than the speaker; *abaûsi* for the eldest brother, and *huâbas* for the others. The behaviour proper to brothers is due also to all the people called "brother", and little difference is made, says Mrs. Hoernlé, by the fact that they may be, for example, the sons of the father's brother, and not of one's own [illegible].[3]

576 Between brothers and sisters, however, there is a strong taboo in
593 later life, although as children they may run about together. A sister is a *sirus*, a person to be respected, not to be spoken to or of lightly, and her brother is said to be shy, *aos*, in her presence. He must never

[1] Olpp, *Namaqua*, 23.
[2] Schultze, op. cit., 322.
[3] Hoernlé, "Social Organisation of the Nama," 22; Schultze, op. cit., 322. The terms used in this section are derived from the Dutch *oud*, old, and *zuster*, sister; *abaûsi* or *abaûse* are formed with the Nama diminutive particle *-si*. *Abaûsi* and *huâbas* are ultimately derived from the Dutch *baas*, brother.

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576 speak to her directly; if he wishes to communicate with her, he must
593 ask another person to address her in his name, or in the absence of anybody he says aloud, so that she can hear: "I wish that somebody will tell my sister that I want a drink of milk," or whatever it is he wishes to communicate to her. He must never be alone with her in the hut, and he must never speak about her except in the most respectful terms. The eldest sister, especially, is his *gei tàras*, his great respected
195 one. The highest oath a man can take is to swear by her: *ti /gâs ao nu*,
576 as true as my sister is alive. If he should abuse this oath, she can walk
593 into his flock and take his finest cows and sheep. A sister can also be generally relied upon to stop any fight in which her brother is taking part. Even at the present time a man will not sleep in his sister's hut when visiting her as a married woman. One of the most offensive curses in Hottentot life, which will cause even the quietest man to fly into a passion, is *sa /gâsa xoa*, commit incest with your sister.

602 This attitude towards the sister is obligatory also on all the men
576 to whom she applies the relationship term */gâs*, brother, even if
195 they are not her own brothers. Should one of these men use bad
582 language in her presence, she can demand a sheep from him with which to purify herself of the pollution. Similarly a man must treat with respect all the women whom he calls "sister". It would in the old days have been a most heinous offence for a man to have married a woman standing in this relationship to him. "It is an indication," says
[177] Mrs. Hoernlé, "of the complete transformation of the organization of the people that has taken place owing to Christianization and European influence, that the marriage of direct cousins is now relatively frequent."[1]

602 Quite different is the behaviour of a man to those women of his own generation whom he calls *//aixis*. They are his companions, his playmates; and all is permissible with them, from sexuals and horseplay. Even sexual intercourse would not have been considered wrong. It was frequently one of these women that a man married in the old days.[2]

604 The relationship between brother and sister also affects the relations of children with their father's sister and mother's brother respectively. The attitude of a woman to her brother's children is one of great restraint; and, just as the father himself has to behave with much

[1] Hoernlé, op. cit., 22; Hahn, "Zur Kunde der Hottentotten," 51; Idem, *Tsuni-||Goam*, 88-9; von Fransois, op. cit., 200; Schinz, op. cit., 390.
[2] Hoernlé, loc. cit.

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the Bushmen, where indeed, save among the Namib groups, it cannot be said to exist at all.

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Personal disputes or grievances of a minor character were settled among the Cape Hottentots[1] by the two parties themselves, either in verbal argument or more often by means of a hand-to-hand fight. No one took any heed of such quarrels except the women, who, in order to prevent their resulting in serious hurt or manslaughter, would intervene between the two men and ask them to stop. It was regarded as a serious disgrace if the men ignored this request and still continued to fight.[2] In more serious cases the matter was referred to a court consisting of the "captain" and all the adult men of the kraal, with the exception of those directly affected by the dispute. As soon as any complaint was made to the "captain", say about the disputed possession of cattle, he summoned all the men to a convenient open space outside the kraal, where they all sat round in a circle. The plaintiff and the defendant, together with their witnesses, were then given full hearing, each party conducting his own case. The councillors thoroughly examined the statements on both sides, and after discussion the decision was reached by the vote of the majority. The verdict was pronounced by the headman, and the party in whose favour it went obtained full possession of the disputed property. In cases of assault and bodily hurt the same procedure was followed, and damages awarded in cattle in proportion to the injury received. Offences such as murder, manslaughter, treason, theft, incest, adultery, and sodomy, regarded as crimes punishable by death, were also tried before this council. As soon as a man was known or suspected of having committed such an offence, every member of the kraal considered it a duty to arrest him at the first opportunity, unless he succeeded in making his escape. Once captured he was [illegible] the council assembled, which was always as soon as possible. The councillors sat in a circle, and the accused was placed in the centre, where he could hear all that was said and himself be heard by everybody around. The accuser then stated his case, and produced all his proofs, supported by witnesses. The prisoner, in return, offered all means of defence the case would suggest, advancing any contradictory evidence at his command, and his answer

562 576 695 674 694

[1] Kolb, op. cit., 136-9, 46; cf. Peacock, op. cit., 322.

[2] Some light perhaps is thrown upon this statement by the fact that among the Namas, as we have noted, a woman can generally be relied upon to stop any fight in which her husband, whether over or disadvantage, is taking part. The sacrifice here in the respect due to a sister by a brother.

843 they frequently massage her. During the last months before the birth the young woman generally goes back to her mother. The older relatives of the mother function as midwives and are by no means inefficient. By rising too soon, however, 846 the mother unfortunately exposes herself to danger and diseases among women are consequently not unusual. The 851 christening lies in the hands of the father. In olden days 551 every child received a Nama name reminiscent of the circum- 843 stances just antecedent or subsequent to the birth, but the 642 Christian Nama have given up this custom, and Biblical and European names are very general lately. The midwife who assists at the birth often gets a present which consists of two goats when a boy is born; when a girl is born, this is reduced by half.

857 5. It is held that the adolescent girl will very soon be a 871 help to her mother, and boys have to look after the herds from their very early youth. In this matter the school has to fight many a fight with the parents, who do not realise that, in order to make progress, the child has to attend classes regularly. The mother always regards it as more proper to employ the girl at home, and when a goat is lost, it is much more important to send the boy into the pastures to look for it than that he should attend school. But a change has taken place in this respect and the Nama now learn to understand that a regular attendance at class will be of importance to the child in later years.

841 6. When at the age of 12-14 years the first menstruation sets in with adolescent girls, the whole family celebrates the occasion. In a corner of the hut which is separated from the rest of the room by means of a curtain, the girl is isolated and adorned with all sorts of ornaments by the feminine members of the family. A festival day is appointed, and in families where old customs are still adhered to the girl is given fresh cows-milk to drink. The milk must come from a cow that has its first calf. If this cow does not die during the days of the menstruation or if she does not get ill, the girl is harmless. But if the cow should die it is proof that [753] this girl possesses special powers, such that have evil effects from the herd again during the days of menstruation lest she imperil the herd.

[754] Her menstrual blood is looked upon as effective poison which, when dry, they rub from the clothes and mix with [755] hated people's food in order to kill them. The blood of the harmless girl on the other hand is used as medicine for sexual diseases amongst men.

593 7. The brothers and sisters call one another by their names. ● 576 The parents are also accustomed to calling their children by their names unless they prefer to call the little sucklings "Little Father" or "Little Mother." But children are not allowed to call their parents or their parents' elderly relatives

by their names. In their communications they have titles of honour in accordance with the degree of relationship. 593 576

It might be mentioned here that the missionaries have succeeded in introducing family names which were unknown to the Nama before. These family names are derived from the Nama language, the heathen names of the grandfathers and great-grandfathers being changed into the family names of the grandchildren and great-grandchildren. Only the Orlam tribes have family names which were given to them by their masters in the Cape, *e.g.*, Teapot, Vlermuis, Afrikaner, etc., etc. 551 [619]

8. Their old national dress is very seldom worn. It consisted of home-dressed skins which were worn as aprons in front and at the back with a leather belt; and a large skin which served as a cloak and blanket and, twisted over the right shoulder and underneath the left arm, served as a bag for the gatherer of veld-kos. 291

At present both men and women go clad in European clothes. Coloured designs are preferred. While the Herero women have clung to the mode of dress introduced by the wives of missionaries 60 years ago, the Nama has not adopted any permanent national dress for the women and girls. [177]

9. Instead of the old anointing of the body with fat, they have resorted to cleaning themselves with water and soap, although everywhere Nama, who regard the application of soap and water as detrimental to health, are still to be found. 302 [515]

The habit of the women to powder their bodies with "buchu" which they make for themselves by powdering a great variety of shrubs and roots, is still in vogue to-day, and there are still women who hideously paint their faces with a blackish red salve during the period of menstruation, or early pregnancy and on cold winter days. [341 843]

10. The Nama is not miserly or avaricious. What he has in the form of food or other means of enjoyment he shares in the first place with his family and also with strangers. 574

To smoke alone or to eat a piece of bread which has been obtained accidentally is regarded as very unbecoming. Servants who labour for Europeans and receive their food there are wont to carry part of a special tit-bit home to share it with their people, unless the master, not knowing the Nama custom, should demand that all be eaten before his eyes so that his servants, for whom it is intended, may have the benefit of it and not strangers. [576]

11. The Nama is decidedly inclined to sociability. It is his wont to squat or sit on a low chair near the fireside at night and to tell to the last details and discuss the news of the day; nor do they separate till very late in the night. The Christians like sitting round the fire at night untiringly singing their songs and hymns. They still take great pleasure in the Reed-dance on bright moonlight nights. On 571 535 [521]

8: Dapper Q-4 (no date) 1933
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Dull-witted, dirty and coarse as these people are, they yet seem to preserve the law of nations as inviolate amongst them as it is among the most polished nations of Europe. Apart from the fact that they have shown this in several incidents, we can take as an example the answer given by the Goringhaiquas or Capemen, who in 1659 had fallen into strife and discord with our countrymen, to the question why they were troubling us and stealing away our cattle: they replied that they were doing so for no other reason than to avenge the suffering and injustice they had experienced at our taking away and sowing their lands, as has already been described [43]).

In generosity and loyalty to those nearest them, they appear to shame the Dutch. For instance, if one of them has anything he will willingly share it with another; no matter how small it may be, they will always endeavour to share and divide it amongst themselves in a brotherly manner [44]). It is true that stealing does sometimes occur among them, owing to their consumption of the root *dacha*, which they mix with water and drink, thereupon becoming drunk and unwittingly driven to excesses. Others, hard pressed by poverty, also try to smuggle away something here and there; but if discovered they must pay for this with their lives. They are, however, unashamed, and for a small piece of bread or tobacco will expose themselves entirely to your gaze [45]).

There appears nevertheless to be also a spark of dignity among them: for when they come to our countrymen at the Fort, they put on their most greasy and foul-smelling skins, and decorate their ears and throat with red and brasscoloured beads, deeming themselves then most beautifully arrayed.

They also possess a keen sense of pride, no matter in how bad and wretched a state they live; for one village will not yield or bow to another, but would far rather offer it war instead. The victor not only plays the part of lord and master on this occasion, but invariably also conducts himself arrogantly towards his conquered enemy.

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respect renders him an object of public scorn (Schapera, op. cit., 228).

[44]) Sir Thomas Herbert, writing in 1638, says of them: "I cannot commend their modesty, the women (upon receipt of anything) returning her gratitude by discovering her shame, a curtesie taught them by some ill-bred Boors, our men I hope have more civility" (*Some Yeares' Travel into Asia and Africa*, 24.) Cf. also Two Rhyme Below, p. 115).

9: Ten Rhyne D-5 (1673) 1933
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All the Hottentots whom I at least have seen have slender and finely-knit bodies, matching the small musculature of their limbs; their noses, as with most African and Asiatic peoples, are snub, their foreheads low; they are thick-lipped, and have curly woolly hair, shaved into various patterns; they go naked except for a light covering of skins on the chest and belly.

The women may be distinguished from the men by their ugliness. And they have this peculiarity to distinguish them from other races, that most of them have dactyliform appendages, always two in number, hanging down from their pudenda. These are enlargements of the *Nymphae*[16]), just as occasionally in our own countrywomen an elongation of the clitoris is observed. If one should happen to enter a hut full of women — the huts they call *kraals* in their idiom[17]) — then, with much gesticulation, and raising their leathern aprons, they offer these appendages to the view. A surgeon of my acquaintance lately dissected a Hottentot woman who had been strangled[18]). He observed these finger-shaped prolongations of the *Nymphae* falling down from the private parts, two nipples in one breast, and various stones in the pancreas. What is more, the Governor, whose word can be absolutely relied upon, added the following: "I too owned a remarkable stone. It was cut from the middle of a man's testicle, and, on account of its diamond-like brilliance I had it set in a ring. But I made a present of it to the King of the Negroes, a superstitious fellow, who displayed a profound belief in its power as an amulet."

The Hottentots have this in common with the Negro, Aethiopian, and other races, that, as the latter smear themselves with oil, they smear their bodies with animal fat, and especially their heads, sprinkling also on their heads the ash of burned herbs, which they call in the vernacular *boschou*.[19]) Wives perform this service for their husbands.

They cut the lobes of their ears across in a wide slit, and stretch the aperture by inserting a stick, or a tobacco-pipe, or, what is more usual with them, coral ear-rings.

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[16]) On this woman, see below, p. 136, n. 18.

[17]) Buchu was always ground to powder, never burned.

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Infants and old persons, women and men are equally addicted to tobacco: and jealous though they are of what is their own, yet among companions they hand a lighted pipe around in turns. There grows in these shores a root of the African Arum, with such a pungent taste that it not only burns the tongue but sharply cuts it. It deserves to be classed among the poisons. The Hottentots mitigate the pungency by cooking (the fire expels the hurtful sulphur, and at the same time binds the volatile and biting salt) to make the plant fit for food; and it is a feast for hedge-hogs, which are here of a remarkable appearance. They also feed on quite inedible things, like dried and dusty skins (often such as have been long in use as shoes), and even on excrements, but always mixed with other things; for to a man they are without delicacy or niceness, not even excluding the king, miserable beggarly wretches, like almost all negroes.

CHAP. XVII.

Their Mode of War.

Nothing could be more unfriendly than this region, where the savage storms and stony mountains are matched by the character of the inhabitants. Their rough and cunning disposition sorts ill with the easy temper of our countrymen, and they resort to war upon the slightest cause. Their weapons are, in addition to a skin cloak which they use instead of a shield, the bow and javelins. These are either projectiles (i.e. hurled straight at the mark), commonly called *assagais*, which they can direct so accurately at a mark that they can hit a fixed point at a distance of forty paces, and which they fling with a downward motion of the arm; or else designed for carrying to a distance, in which case they are balanced by two wings, and being skilfully launched with great force fly and transfix the enemy. They usually imbue these weapons with poison in the following way: they irritate a viper or other noxious snake, then into the mouth of the angry creature they repeatedly plunge the tip of the weapon. They bind the creature to prevent the weapon from falling out, they enrage it to increase the strength of the poison, and then chop its head off.[1] It is from maxillary glands that vipers spit

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first tie up the adrenalid bladder near to the tooth with a fine thread, in order to prevent the venom from escaping. Then when the bladder is dry they divide and smear the desired weapon with it" (Waterhouse, *Simon v. d. Stel's Journal*, 184-5). Cf. also Schapera, *op. cit.*, 130 ff.

10: Grevenbroek F-5 (ca. 1694) 1933
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Cape Hottentot

friendship, and as a sign of established amity they shook hands. But the one gave his left hand, the other his right. I was surprised at this, and on my seeking and enquiring into the reason for so strange an action, the native, a shrewd fellow, replied to my query boldly and promptly, saying that this bad and troublesome neighbour was left-handed, and had therefore offered his left hand which was the stronger and the more apt to mischief as a pledge of faith. In response to my further enquiries as to the name by which the Supreme Being was known among them, he immediately traced a wonderful genealogy back to the beginning and gave the name *Khourrou* or *Thikkwa*. The devil, he said, was called *Damoh*. By this Supreme God were created *Noh* the first man and *Hingnogh* his wife. This pair, the ultimate authors of his race, had taught mankind and his ancestors to marry wives and rear children, to practice polygamy, peace and concord, to hurt no one, to give to each his own, together with other similar precepts, which will be succinctly set forth below.[21]) This information he gave me, sensibly enough. The pair, on being reconciled, were sent off with gifts and much goodwill.

In the territory of one or other of them warm springs are found. Our countrymen, having to cross them unexpectedly, bridged them with planks and beams from their waggons, and these they found to be eaten into and somewhat changed in colour, either by the vapour of the bubbling and boiling water or by the acidity of these same exhalations; and a few paces from there they discovered two gushing springs of perennial cool water, just as our ancestors did at Aken.[22]) But whether they be equally wholesome to bathe in is not yet known through the idleness of our countrymen in investigating the facts of nature. There are other matters also of more moment, easy and most worthy to be known and done, which through the same carelessness are neglected and ignored. These things they despise while gaping after riches which are but incentives to crime . . . . such is the nature of our folk; they postpone public interests to private and illiberal gains.

Kouima, ostrich feather, and a woman *Nua* no mace, yellow copper. He gave them cows, whose milk they should drink, a jackal tail to wipe the perspiration off the brow, a staff with a club (Kiri), a quiver with arrows, and a bow, and a shield."

[21]) These "warm springs" are probably those now known as the Caledon Baths. The main trading route to the east passed close to them. They do not appear to have been frequented for curative purposes until the first decade of the 18th century. Cf. the journals of two visits to the "warm springs" in 1710, published in *V. R. Soc.* 5. pp. 60 ff.

10: Grevenbroek F-5 (ca. 1694) 1933
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South Nguni FX17

S 595

ffection, or gratitude inspired by each. By this constant ound of varied pleasures his appetite is freshly whetted. A isobedient wife he beats, one whose badness is beyond eform he puts away.

S 562 593 453

If a woman bear a live male, the father makes her a resent of a cow that is with calf, and the mother is nstructed to rear the boy on her own milk and that of the east; and he brings him up with due care, and sees to it hat his property increases. If a woman bear a daughter, he husband gives the same commands to her as when cknowledging a son; but when the child is strong enough o be able of its own accord and unaided to allay its thirst rom a vessel with milk, water, or beer, he forthwith joins he cow which he gave for the nourishment of his daughter, ogether with its calf, to the rest of his herd.[34]) The

S [842 145]

vomen lead a hard, rough life which produces barrenness; hey are scarcely adolescent before they are effete. This is n my judgment the reason for the smallness of the opulation.

H 821 771 753 841

They worship the sun and value it highly as the author of ll good. The moon they despise. They call the sun *sore*, he moon *cha*, the latter being also their word for dung. t seems as if they imputed to the moon all diseases of men nd beasts, the inclemency of the sky, and the prevalence of isasters of every kind.[37]) When the moon is full, women who are in their monthly courses blame it for their illness.

H 514 576

[The women stand up and part their legs to make water; he men bend their knees and almost touch their ankles with their hams. Neither sex breaks wind or belches. They xpress their disgust pretty sharply, and not without excuse, when they meet this fault in Europeans.[35])] They also condemn with curt and biting ridicule the precious necklaces of the Europeans, strung with a needle on a lender thread, bought for a greater price than the largest locks of sheep, and having no other use, convenience, or

H [755]

value than that fictitious one that luxury provides. Yet hey themselves sometimes banish or avert diseases by the power of entrails and intestines which they hang round heir necks, and by the fat of slaughtered beasts, remedies greatly scoffed at by our countrymen.

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[37]) On the Hottentot beliefs relating to the sun and the moon, ee above, pp. 139, 141. (The Naman use the terms *sores* for the un, and *//kaob* for the moon; and so do the Koranna, so that O. is obviously referring to the Hottentots. He is wrong, however, n stating that the same word is used for "dung" as for "moon." The former, in Nama, is *zoab*.)

[35]) The passages within square brackets are omitted by van Oordt in his Dutch translation of O.'s MS.

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

Ti χamse! My lioness! 562

!Gaibista ǀaote! Art thou afraid that I will bewitch 539 thee?

Gomasa ke ǀausi ǁgani !omsaï!

Thou milkest the cow with a fleshy hand—*i.e.*, with a soft hand.

Natere! Bite me—*i.e.*, kiss me!

ǀGabi-ǀkhatere! Pour for me (milk)!

Ti χamse! My lioness.

Gei khoits ǒase! Great man's daughter.

The uncle always calls his niece, the brother's or [60] sister's daughter, "*Ti χamse*," my lioness.

The highest oath a man could take and still takes, was 562 to swear by his eldest sister, and if he should abuse this 591 name, the sister will walk into his flock and take his 577 finest cows and sheep, and no law could prevent her 576 from doing so. A man never can address his own sister personally; he must speak to another person to address the sister in his name, or in absence of anybody, he says so that his sister can hear, "I wish that somebody will tell my sister that I wish to have a drink of milk," &c., &c. The eldest sister can inflict even punishment on a grown-up brother, if he omits the established traditional rules of courtesy and the code of etiquette.

The art of making mats (ǂgaru-ti) and of bending poles 174 ⟨ǂhare-gu⟩ for their beehive-shaped mathouses was common to all Khoikhoi; and pottery, and the manufacture of milk-vessels (ǁhoe-ti), and wooden dishes (ǂoreti), and wooden basins and bowls (a-χu-ti or ǂgabi-ti), must also have been established before their pre-historic migration took place, for the substance of which their pots are made is the same, clay and ground-quartz. I have frag- [172] ments of pots dug from the shores of the Southern Cape Colony, and from the outskirts of the Kalihari, which in shape and substance show no difference; and the Namaquas of the present day still make pots in the old 323 style, though traders sell to them iron pots very cheap (pot sā-s, to boil, to cook sāi).

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

Tsūi-ǂgoab, the giver of all blessings, *the Father on high*, 776
All-Father, the avenger, who fought daily the battle for his people, thus was identified with the ancestor of the tribe whose name was forgotten. Hence we have the ancestor-worship growing together with the worship of the Infinite —that is, *vice versâ*, *Tsūiǂgoab*, the dawn, became the mythical ancestor of the Khoikhoi.

Each tribe afterwards ascribed to this hero such qualities as were peculiar to, and popular among, themselves. And as there are other powers in Nature which also bestow blessings on men, like the rain, the thunderstorm, the moon, the wind (especially the rain, wind, the sun, the clouds), and as these powers also have been personified, it was only quite natural that they are either identified with the Supreme Being, or that they are considered as emanations or relations of his. Therefore it is that this Being must have a wife, ǂUrisis; a son, ǂUrisib, like every human father, grandfather, and hero. Hence we find, not only among the Khoikhoi, but among all other, especially the higher, mythologies, a real Olympian genealogy.

ǂKhaob

Tsūiǂgoab is also called ǂ*Khaob*. This is the general 196
term with which a chief, a ruler, a rich man, a master, is 576
addressed. If *Tsūiǂgoab* is the father and ruler of the 776
Khoikhoi he must be rich (ǂ*Khâ*) and powerful. ǂKhūb signifies the Lord, and is derived from the root ǂ*Khâ*, to be laden with something. A pregnant woman is a ǂ*khâsi* or ǂ*khâusi tarus*—*i.e.*, a laden, a burdened woman. A rich man has always been an influential man, a ruling man; hence it is that ǂ*Khâ* has adopted the meaning to rule, to be a lord. *Tariǂnaha ra* ǂ*khâ!* (who is king there? or, who rules there?) has become identical with *Tari*o ǂ*naha ra gao-ao!* (*gao-ao-b*, king, chief).

This brings us to the next point, to show how, in the 776